

Welcome to
ST PETER'S EASTERN HILL
Diocese of Melbourne - Anglican Church of Australia
Parish Church of the City since 1846



Flight into Egypt Louis Kahan, 1952

This painting, which is in Newman College Melbourne University, represents the Holy Family in a contemporary war-torn context. Joseph's tools are stacked in the back of the car. Mary shields the baby with her body. In the bonnet, a single star is reflected. In the headlight, dimly shown, is the map of Australia.

**THIRD SUNDAY OF
LENT**

20TH MARCH 2022

DAILY INTERCESSIONS

FOR THE SICK:

Curtis Cornish, Wendy Hancock, Russell Kennedy, Thomas Low, Adrienne Moran, Tony Noble PRIEST, Lyn Nicholas, Noleen Nicholls, Elizabeth Prideaux, Gary Robertson, Alex Robins, Graham Ryles, Beatrice Scarfe, Joan Small, Robert Whalley PRIEST, Paul Wheelton, Anne Wuttke, Angus, Peter and Jan.

AS WELL AS:

Jenny Allen, Helen Barnard, Margaret Bishop, David Bornstein, Margaret Brown, Kate Castle, David Curtis, Helen Drummond, Cheryl Duff, Gail Edwards, Grace James, Judith Hibberd, Natalie Kellett, Roman Kerr, Bronwyn Large, Margaret Lea, William Lees, Ken Letts PRIEST, Margaret Lugg, Alice McCraith, Robin Page, Judy Ryles, Jenny Sasse, John Stewart BISHOP, Ian Thornton, Barbara Ure-Smith.

FOR THOSE WHOSE YEAR'S MIND FALLS THIS WEEK:

| | | |
|-----|----|--|
| Sun | 20 | Thomas Makinson Armour <small>BISHOP</small> , Katherine Atkinson, Arnold John Lynch, Irene Phillips |
| Mon | 21 | Albert Groat, Wayne Maunder, Charles Vines |
| Tue | 22 | Harry Dawson, Alice Penrose |
| Wed | 23 | Ralph Clarkson, Beatrice Elsie Yonge |
| Thu | 24 | Gordon Lake, Farnham Edward Maynard <small>PRIEST</small> , Herbert Frank Willoughby <small>PRIEST</small> |
| Fri | 25 | Sister Eleanor <small>CHN</small> , Josephine Montgomerie |
| Sat | 26 | Vernon Cornish <small>BISHOP</small> , Sister Gwendoline <small>CHN</small> , Pamela Keating, Francis Morton, Brenda Ruth Williams |

INTRODUCTORY RITES


The people's responses are in **bold**.

Mass setting: Cipriano de Rore (c. 1515 - 1565) *Missa Præter rerum seriem*

Please stand for the opening hymn: **NEH: 379**. In the Cross of Christ I glory


Cantor

All



Pu - ri - fy me, O Lord, with hys - sop and I shall be clean:

Fine



wash me, O Lord, and I shall be whi - ter than snow.

Cantor



Have mer - cy on me, O God, in your en - du - ring good - ness:

All



ac - cor - ding to the fulness of your compassion blot out my of - fen - ces.

Cantor



and cleanse me from my sin. Glo - ry to God:

All



Fa - ther, Son and Ho - ly Spi - rit: as in the be - gin - ning so now,



and for e - ver. A - men.

Repeat antiphon

Celebrant:

In the name of the Father, + and of the Son and of the Holy Spirit.

Amen.

The Lord be with you.

And also with you.

The celebrant intones the collect for purity. The deacon introduces the confession:

Merciful God: **Our maker and our judge, we have sinned against you in thought, word, and deed, and in what we have failed to do: we have not loved you with our whole heart; we have not loved our neighbours as ourselves; we repent and are sorry for all our sins. Father, forgive us. Strengthen us to love and obey you in newness of life; Through Jesus Christ our Lord. Amen.**

The celebrant offers the absolution and then chants the collects. Please sit for the readings.

THE LITURGY OF THE WORD

OLD TESTAMENT READING: EXODUS 3.1-8A, 13-15

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; Moses looked, and the bush was blazing, yet it was not consumed. Then Moses said, "I must turn aside and look at this great sight, and see why the bush is not burned up." When the lord saw that Moses had turned aside to see, God called to him out of the bush, "Moses, Moses!" And Moses said, "Here I am." Then God said, "Come no Closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." God said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God. Then the Lord said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that lane to a good and broad land, a land flowing with milk and honey." But Moses said to God, "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I AM WHO I AM." He said further, "Thus you shall say to the Israelites, 'I AM has sent me to you.'" God also said to Moses, "thus you shall say to the Israelites, 'The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is my name forever, and this my title for all generations."

Hear the word of the Lord. **Thanks be to God.**

PSALM 103 *led by the cantor, please join in the refrain*



Bless the Lord, O My Soul,
and all that is within me, bless his holy name.
Bless the Lords my soul,
and do not forget all his benefits **R.**

It is the Lord Who Forgives all your iniquity,
heals all your diseases,
who redeems your life from the Pit,
and crowns you with steadfast love and mercy **R.**

The Lord Works vindication
and justice for all who are oppressed.
He made known his ways to Moses,
his acts to the people of Israel **R.**

The Lord is merciful and gracious,
slow to anger and abounding in steadfast love.
For as the heavens are high above the earth,
so great is his steadfast love toward those who fear him. **R.**

THE EPISTLE: CORINTHIANS 10.1-6, 10-12 *chanted by the sub-deacon*

A reading from the first letter of Paul to the Corinthians

I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud; all passed through the sea; all were baptised into Moses in the cloys and in the sea; all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. Nevertheless, God was not pleased with most of our ancestors, and they were struck down in the wilderness. Now these things occurred as examples for us, so that we might not desire evil as they did. And do not complain as some of them did, and were destroyed by the destroyer. These things happened to our ancestors to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. So if you think you are standing, watch out that you do not fall.

Hear the word of the Lord. **Thanks be to God.**

Please stand.

GRADUAL *Psalm 9:19*

| | |
|---|---|
| Exsúrge, Dómine, non præváleat homo: judicéntur gentes in conspéctu tuo. | Arise, O Lord, let not man prevail; let the gentiles be judged in your presence. |
|---|---|

The cantor leads the Tract.

TRACT

I have lifted my eyes up unto you, who dwell in the heavens. Behold, as the eyes of servants look to the hands of their masters; and as the eyes of a maidservant to the hands of her mistress; so do our eyes look into the Lord our God, until he have mercy on us. Have mercy on us, O Lord, have mercy on us.

THE GOSPEL

Deacon:

The Gospel of our Lord Jesus Christ according to Luke (13.1-9)

+ Glory to you, Lord Jesus Christ.

Jesus was teaching the crowds; some of those present told Jesus about the Galileans who blood Pilate had mingled with their sacrifices. Jesus asked them, “Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? No, I tell you; but unless you repent, you will all perish as they did. Or those eighteen who were killed when the tower of Siloam fell on them — do you think that they were worse offenders than all the others living in Jerusalem? No, I tell you; but unless you repent you will all preish just as they did.” Then Jesus told this parable: “A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. So he sai to the gardener, ‘See here! For three years I have come looking for fruit on this fig tree and still i find none. Cut it down! Why should it be wasting the soil?’ The gardener replied, ‘Sir, let it alone for one more year, until I dig around it and put manure on it. If it bears fruit next year, well and good; but if not you can cut it down””

This is the Gospel of the Lord. **Praise to you Lord Jesus Christ.**

Please be seated for the homily.

After the homily, please stand for the Credo.

Celebrant **Choir or All**

We be - lieve in one God, the Fa - ther, the Al - might - y, mak - er of
 hea - ven and earth, of all that is, seen and un - seen.
 We be - lieve in one Lord, Je - sus Christ, the on - ly Son of God,
 e - ter - nal - ly be - got - ten of the Fa - ther, God from God,
 Light from Light, true God from true God, be - got - ten, not made,
 of one be - ing with the Fa - ther; through him all things were made.
 For us and for our sal - va - tion he came down from heav'n,
 was in - car - nate of the Ho - ly Spi - rit and the Vir - gin Ma - ry
 and be - came tru - ly hu - man. For our sake he was cru - ci - fied
 un - der Pon - tius Pi - late; he suf - fered death and was bur - ied.
 On the third day he rose a - gain in ac - cord - ance with the Scrip - tures;
 he as - cend - ed in - to hea - ven and is seat - ed at the right hand of the Fa - ther.

He will come a - gain in glo - ry to judge the liv - ing and the dead,
and his king - dom will have no end. We be - lieve in the Ho - ly Spi - rit, the Lord,
the giv - er of life, who pro - ceeds from the Fa - ther and the Son,
who with the Fa - ther and the Son is wor - shipped and glo - ri - fied,
who has spok - en through the pro - phets. We be - lieve in one ho - ly ca - tho - lic
and a - po - sto - lic Church. We ac - know - ledge one bap - tism
for the for - give - ness of sins. We look for the re - sur - rec - tion of the dead,
and the life of the world to come. A - men.

PRAYERS OF THE PEOPLE

Please kneel. After each petition:

Lord, in your mercy, **hear our prayer.**

And at the end:

Rest eternal grant to them, O Lord

And let light + perpetual shine upon them.

Celebrant:

Almighty God, you have promised to hear our prayers.

Grant that what we have asked in faith we may by your grace receive, through Jesus Christ our Lord. Amen.

Please stand for the Greeting of Peace.

Celebrant:

We are the body of Christ.

His Spirit is with us.

The peace of the Lord be always with you.

And also with you.

Please stand for the offertory.

OFFERTORY *Psalm*

Justitiae Dómini rectae, lætificantes
corda, et iudicia ejus dulci ora super mel
et favum: nam et servus tuus custodiet
ea.

The ordinances of the Lord are right,
bringing joy to all hearts, sweeter than
honey or the honeycomb. Therefore
your servant will observe them.

OFFERTORY HYMN NEH: 383b. Jesu, Lover of my soul

THE LITURGY OF THE EUCHARIST

Celebrant:

Blessed are you, Lord God &c.

Blessed be God forever.

Pray, my brothers and sisters, that our sacrifice may be acceptable to God, the Almighty Father.

May the Lord accept this sacrifice at your hands, for the praise and glory of his name, for our good and the good of all his Church.

Celebrant:

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Please kneel. The celebrant continues the prayer, leading to:

Sanctus, Sanctus, Sanctus

Dominus Deus Sabaoth

Pleni sunt coeli et terra gloria tua

Hosanna in excelsis.

+ Benedictus qui venit in nomine

domini. Hosanna in excelsis

Holy, Holy, Holy

Lord God of Hosts

Heaven and earth are full of Your glory

Hosanna in the highest

+Blessed is he that comes in the name of the

Lord. Hosanna in the highest

The celebrant continues the prayer, leading to:

Let us proclaim the mystery of faith

All

Dy - ing, you des - troyed our death. Ris - ing, you re - stored our life.

Christ Je - sus, come in glo - ry.

The celebrant continues the prayer, ending with:

All

Bles sing and ho - nour and glo - ry and power are yours for e - ver and e - ver. A - men.

Celebrant

As our Sav - iour Christ has taught us, we are con - fi - dent to pray,

Our Fa - ther in hea - ven, hal - lowed be your name,

your king - dom come, your will be done, on earth as in hea - ven.

Give us to - day our dai - ly bread. For - give us our sins

as we for - give those who sin a - gainst us. Save us

from the time of tri - al and de - liv - er us from e - vil.

For the king - dom, the power, and the glo - ry are yours
 now and for ev - er. A - men.

Celebrant:

We who are many are one body. **For we all share in the one bread.**

All remaining kneeling as the choir sings:

Agnus Dei, qui tollis peccata mundi:
 miserere nobis.
 Agnus Dei, qui tollis peccata mundi:
 miserere nobis.
 Agnus Dei, qui tollis peccata mundi:
 dona nobis pacem.

Lamb of God, you take away the sin of the world: have mercy on us.
Lamb of God, you take away the sin of the world: have mercy on us.
Lamb of God, you take away the sin of the world: grant us peace.

Celebrant:

Behold the Lamb of God, who takes away the sin of the world. Blessed are those who are called to his supper.

Lord, I am not worthy to receive you, but only say the word and I shall be healed.

COMMUNION ANTIPHON

Passer invénit sibi domum, et turtur nidum, ubi repónat pullos suos: altária tua, Dómine virtútum, Rex meus, et Deus meus: beáti, qui hábitant in domo tua, in saéculum saéculi laudábunt te.

The sparrow has found herself a home, and the turtle dove a nest in which to lay her young: at your altars, O Lord of hosts, my King and my God! Blessed are they who dwell in your house, they shall praise you for ever and ever.

Communicant members of any Christian church are invited to receive the sacrament. All others are very welcome to come forward for a blessing.

At the conclusion of the communion of the people, there is a time of silent prayer.

COMMUNION MOTET Henry Purcell: *Remember not, Lord, our offences*

Remember not, Lord, our offences,
Nor th' offences of our forefathers;
Neither take thou vengeance of our sins,
But spare us, good Lord.

Spare thy people, whom thou has redeem'd
With thy most precious blood,
And be not angry with us for ever.
Spare us, good Lord.

Please stand for the post-communion hymn. NEH: 235. Forth in thy name, O Lord, I go

THE CONCLUDING RITES

The celebrant intones the final collects, leading to:

Father, we offer ourselves to you as a living sacrifice through Jesus Christ our Lord. Send us out in the power of your Spirit to live and work to your praise and glory.

The celebrant offers the blessing and the deacon dismisses the congregation:

Go in peace to love and serve the Lord
In the name of Christ. Amen.

THE ANGELUS

The prayer is led by the celebrant. The church bells ring thrice during the recitation of the Hail Mary, and nine times during the final collect.

The Angel of the Lord declared unto Mary.
And she conceived of the Holy Spirit.

Hail Mary, full of grace; the Lord is with thee: blessed art thou amongst women,
and blessed is the Fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

Behold the handmaid of the Lord.
Be it done unto me according to thy word.

Hail Mary, full of grace; the Lord is with thee: blessed art thou amongst women,
and blessed is the Fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

Please genuflect

And the Word was made flesh.
And dwelt among us.

Please rise

Hail Mary, full of grace; the Lord is with thee: blessed art thou amongst women,
and blessed is the Fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

Pray for us, O Holy Mother of God.
That we may be made worthy of the promises of Christ.

Let us pray. Pour forth, we beseech Thee, O Lord, Thy grace into our hearts; that, we, to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may by His Passion and Cross be brought to the glory of His Resurrection. Through the same Christ our Lord.

Amen.

The Sanctuary party processes to the West door for final prayers and dismissal.

Recessional: Mein Jesu, Der du mich Johannes Brahms (1833-97)

If you are a new parishioner, or a visitor to St Peter's, please introduce yourself to the clergy at the door as you leave the church. All are welcome to the Parish Hall for refreshments after the Mass.

Weekly Musings

St Joseph—a Saint for our times

Just after the Second World War, the Australian artist Louis Kahan painted *Flight into Egypt* – (this week's cover image) - Joseph, Mary and the Child huddled in a jeep, driving by night from a bombed-out city. They are fugitives: they stand for millions of refugees and asylum-seekers.

St Joseph, who is commemorated on the 19th of March, has much to teach us and yet we hear little about him. He can teach us about faithful trust, courageous guardianship, ethical work and living with mystery.

We are currently very familiar with refugees, with the dreadful conflict in Ukraine. We can, unfortunately, magnify the Ukrainian situation with that of the many places of conflict around our world.

In Joseph we see the fate of so many refugees in our own day: those who flee brutality, with nothing more than they can carry. We see those who must settle in a place they do not know, and hope that it can become home; where the locals already have the land and the property, and the work and the relationships all established, and where perhaps there is still no room at the inn. And as we think of refugees we see also the aid workers, and even more widely in our own society we see carers and social workers and foster families, all who carry others through hardship and challenge. In Joseph we see a trusting and trustworthy man who was also a courageous guardian.

Joseph was also a worker. We imagine that Joseph taught Jesus the discipline and fulfilment of work. That is important for his humanity, and for the work of salvation. He helped the growing Jesus to express, in human life, the creativity he shared with the Father from before the foundation of the world.

Joseph encourages us to live with mystery. He had, beyond his ordinary life the direct messaging of angels, shepherds tweeting, three wise people visiting from Persian lands, and his twelve-year-old making himself at home in the Temple. How do you live with the extraordinary amid daily routine? The gospels leave it to our imagination.

Mary pondered all these things in her heart, and no doubt Joseph did too. They lived with the mystery every day. It was a way of life. It is to be our way of life. The Christian life means living with mystery, because God is always with us and we with him. Our lives may be ordinary most of the time: we drift off into our own little world and get on with living our lives in our way, but living with the mystery of God is normal in Christian life and we should expect it.

We live with a mystery. Today we thank God for Joseph. Trusting and trustworthy. A courageous guardian. A worker, living with the mystery. We can learn a lot from him. As in our daily lives, like Joseph, we seek grace to live closely with the Son of God.

+David Farrer
Locum

NOTICES



Ukraine Emergency Assistance Appeal

Dear Friend in Mission,

We have all been astonished and immensely saddened to see the unfolding events in the Ukraine.

Our partner, Action by Churches Together (ACT) Alliance, has requested assistance as it seeks to respond to this escalating crisis. In response we have launched a tax deductible appeal which will not only seek to restore basic services for conflict-affected people in the Ukraine but also support refugees fleeing the Ukraine into Central Europe. To learn more or to donate, please encourage your parish to access our website at www.abmission.org/ukraine

ABM's Anglicans in Development is a member of the ACT Alliance which was set up by the World Council of Churches to support global emergency relief work.

Thank you for your ongoing support of the work of ABM.

God bless,

TheRev'd Dr John Deane
Executive Director

Lenten Study

Why do we do it?

A Lenten series of studies on Liturgy, concentrating on why we do what we do at Mass: “What is liturgy for? A study of what is said and done.”

The Lenten studies are at 1pm on the first, second, third and fifth Sundays of Lent.

Session 3: Sunday, 20th March 2022 (Hughes Room)

Why do we do it?

This week we will look at some of the ceremonies, gestures, ecclesiastical apparel, actions, objects and terms used

This session will be led by Bishop David

Music in Lent

Lent is a time of preparation for the joys that are to come at Easter. We prepare ourselves through fasting, acts of charity and a spirit of repentance as we acknowledge our frailty and our dependence on God. The liturgies of Lent also shift gear to reinforce these themes of repentance and introspection. You’ll notice the covering of statues and the use of violet vestments. You’ll also notice a change to the music during this holy season.

There is no Gloria

We undertake the penitential rites, the Kyrie etc. as usual, but the joy of the Gloria is deferred until Maundy Thursday, although the Gloria is used for some Solemnities during Lent, notably the Annunciation.

The organ is used sparingly

The use of the organ and other instruments is traditionally suppressed during Lent. We will continue to use organ accompaniment for the hymns and for the postlude, which occurs after the Mass. The psalms, Tract, Credo and other bits of chant will be unaccompanied. Preference will be given to unaccompanied Masses and motets during Lent.

There is no Gospel Acclamation

“Alleluia”, as a superlative expression of joy, and triumph, is not used liturgically during Lent, even for Solemnities that fall in Lent. Gospel Acclamations are replaced with a Tract. The Tract is a chanted text that occurs before the Gospel, where the Acclamation would usually occur. It consists usually of an excerpt of a psalm.

The celebration of the Mass is intrinsically joyful. The musical changes in Lent are not meant to diminish the joy or the transcendence of the Mass, but rather to focus our hearts and minds on the Kingdom that is to come. These liturgical changes remind us that we are on a spiritual journey towards the Second Coming and our eternal life in Heaven.

Refreshment on Refreshment Sunday!

On **Sunday 27 March**, the Fourth Sunday in Lent - also known as Refreshment Sunday - we will be having a Garden Party at the Vicarage following the 10.30am Service. The day before, we will be having a GardenING Party to get the garden ready. Everyone is welcome to come to either or both. Lists are in the hall.

-Refreshment Sunday next Sunday

Storage Space - St Peter's Bookroom Book Fair

Are you able to assist with storage space for our Book Fair? We need a place to house the boxes high quality books which are being donated. Do you have a garage or safe housing space where we could store our treasures?

Due to the hall roof works the Book Fair will now be in September 2022.

If you can help, please talk with Carol O'Connor or a Bookroom Volunteer.

Phone: 03 9663 7487

Hall Roof Repairs

Our hall roof repair project will start shortly. Scaffolding will be erected on 8 March around the whole building and the project will begin immediately afterwards.

As far as possible, all entryways will be still accessible, including the window to the main kitchen for distribution of food packages. The main kitchen is not part of the renovation work.

In terms of impact on the wider precinct:

1. Removal of tiles and other debris from the roof will be deposited in the skip located near the main kitchen.

2. We will erect fencing around the two car spots closest to the main kitchen; those two car spots will temporarily be relocated on the other side of the parish carpark, facing Parliament house.
3. This will mean that there will be fewer carparks available for visitors, including visitors to Keble House.
4. The shade cloth and bins that are currently in the courtyard outside the hall will be removed
5. Entry to the site will be restricted for OHS reasons, however this should not restrict use of the tenanted components of the building.
6. Removing the roof and replacing the tiles will create dust in the areas below. The builder anticipates that this will mostly be in the mornings, it would be prudent for any computers and other machines to be covered at the end of every day, to protect them from any dust. I will be able to tell you when your areas of the building are likely to be affected by dust. The roof is going to be removed sequentially and so not every part of the roof is going to be affected every day.
7. The parish will pay for a deep clean of each of the tenanted areas at the end of the project.

I apologise for the disruption the project will cause, but I'm sure you're aware of the problems of water getting into the site and will welcome the outcome when it is complete.

Please feel free to contact me if you have any concerns, or if there is any uncertainty about what is to happen.

Stephen Duckett: 0447837741

Church Parking

Due to upcoming hall roof repairs, we will need to secure spaces for construction vehicles.

Consequently, we are implementing a Parking Process where people who require parking contact the Parish Office to collect a daily parking permit to display in their car. This permit is issued and returned to the Parish Office each time (or in advance) it is used.

Recently, we have had many unauthorised parking leading to tenants being inconvenienced. We hope this will address the issue by ensuring only authorised parking occurs.

Any questions please email the Parish Administrator on office@stpeter.org.au or calling 9662 2391.

Many thanks in anticipation of your assistance in this matter.

Child Safety Training

Thank you to all parishes, clergy, staff and volunteers who have already completed their safe ministry training. We understand there have been various changes to safe ministry requirements recently and want to acknowledge the work parishes have done to meet these.

Please see below for information on three key areas:

Level 1 and 2 training

Level 3 training

Child Safe Standards and Diocesan Safe Ministry Documents.

Please contact our Safe Ministry and Inclusion Officer, Anne Fairweather, at safeministry@melbourneanglican.org.au for questions and assistance.

Level 1 and 2 training

The date for having completed levels 1 and 2 training, 28th February 2022, is coming up quickly. If your parish needs an extension on this, please email safeministry@melbourneanglican.org.au to request this. Information about training and links for the online modules can be found on the Safe Ministry Training webpage. Please ask volunteers to forward training certificates to the parish for record keeping.

Level 3 training

Level 3 training is launching at the end of February via zoom. There will be 4 sessions initially with more to be added at a later date. Please follow the trybooking link to book into a session. These are:

Monday 28th February – 2pm-4pm - <https://www.trybooking.com/BXJTV>

Monday 28th February – 6:30pm-8:30pm - <https://www.trybooking.com/BXJTW>

Tuesday 1st March – 10:30am-12:30pm - <https://www.trybooking.com/BXJTY>

Tuesday 1st March – 6:30pm-8:30pm - <https://www.trybooking.com/BXJTZ>

Child Safe Standards and Diocesan Safe Ministry Documents

Safe Ministry is ever-changing and, as flagged in 2021, new Victorian Child Safe Standards have been released and organisations need to comply with these by 1st July 2022. Between now and June the Diocese's Safe Ministry Reference Group will be reviewing and editing the Diocese's safe ministry documents to ensure compliance. Updates will be reviewed and approved by Archbishop in Council before they are released to parishes by 1st July.

We would also remind parishes to update their safe ministry documents on their websites to the current Diocesan versions available on at <http://www.melbourneanglican.org.au/making-your-parish-child-safe/>

Thank you again for your commitment to safe ministry in your parish and across our Diocese. Anne is available to assist and visit parishes as needed so please contact her at safeministry@melbourneanglican.org.au for questions and assistance.



ST PETER'S BOOKROOM & CHURCH SUPPLIER

Today St Peter's Bookroom is representing St Peter's and selling books at St John's Camberwell.

Two great Lenten suggestions!

Archbishop of Canterbury Lenten study:

All Embracing Justice by Isabelle Hamley

What is justice? It's a question we encounter everywhere in life and that over the last years has increasingly demanded an answer.

In the Archbishop of Canterbury's Lent Book for 2022, Isabelle Hamley invites us on an exhilarating journey through Scripture to discover how we, as churches,

communities and individual Christians, can seek and practice justice even when enmeshed in such a fractured world. \$32.95

Journey to the Empty Tomb by Paula Gooder

Beginning with the triumphal entry into Jerusalem and ending at the empty tomb, Paula Gooder uses her extensive knowledge of the world of the New Testament, its language and culture, to reveal fresh and startling insights and to open up hidden depths in these familiar stories.

Accessible and informed, it is aimed at all who wish to gain a fuller understanding of the Bible's key themes and subjects. It is rooted in the conviction that greater understanding leads to deeper devotion, and will be invaluable for preachers, worship and study group leaders looking for fresh inspiration at a key time in the church's year. \$34.9

